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ABSTRACT

There are often many problems, as well as many benefits, in the incorporation of non-local (alien) cultures into an existing cultural framework. This paper explores this process; it consists of five parts, beginning with a detailed definition and discussion of the meaning of culture as seen by psychologists, sociologists, anthropologists, and other specialists. Also addressed is the concept of alien cultures and their effects on local traditions, cultural interaction, and diffusion. The second section focuses on features or patterns of cultural heritage, including the argued universals that: (1) cultural behaviors are acquired; (2) cultural patterns are taught and transmitted generationally; (3) cultures have material and non-material aspects; (4) cultures are uniformly shared by group members; (5) cultural behaviors become a way of life; and (6) cultures are dynamic. The third section consists of a selective review of the development of cultural patterns, focusing on the case study of Nigeria. The fourth section presents an effect of alien culture on local traditions, or cultural diffusion through acculturation. Specific areas of focus include effects of alien cultures on local traditions, and on educational, religious, health, legal, political, and economic institutions. The paper concludes with a section on problems of alien cultures within local traditions, focusing on cultural pollution, confusion, conflict, and dominance. (Contains 12 references.) (SD)

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THE EFFECT OF ALIEN CULTURES ON
LOCAL TRADITIONS.

A paper presented at the 2ND INSEA conference for Africa and
the middle East (Regional Congress)

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ANTHOR'S INTENTION:

The author's intention before embarking on the project after much review the project is intended for use Towards the Recommendation of the Author for commonwealth Institute Fellowship in Art and Crafts (1990) and other Educational Award.

(This is an unpublished Research paper).

A handwritten signature in dark ink, appearing to be 'S. O. S.', written diagonally across the page.

THE EFFECT OF ALIEN CULTURES ON LOCAL TRADITIONS

ABSTRACT:

According to sigmund Freud's assertion in his book 'Civilization and its discontents' he says:-

"And now, it seems to me the meaning of the evolution of culture is no longer a riddle to us. It must present to us the struggle between Eros and Deaths, between the instincts of life and the instincts of destruction, as it works itself out in human species. This struggle is what all life essentially consists of and so the evolution of civilization may be simply described as the struggle of the human species for existence".

Thousands of definitions have been given to the concept "culture" and to this end some relevant to this paper will be examined crotically.

For our purpose, the paper is divided into five parts, the first deals briefly with the concept of culture and the need for cultural integration, other concepts examined are:- Alien cultures, local traditions, cultural interaction and diffusion.

The focus of the second part highlight some features of the pattern of cultural heritage.

The analysis proceeded in the third part with a selective review of cultural pattern in which spatial organisation of settlements and other structures can be interpreted as the expression of the values and beliefs of the people responsible for them.

The fourth parts showed a plausible effect of Alien cultures on local traditions which can be seen as a blemish and unremovable scar on certain local cultures which has been transported due to interaction as a pollutant reaction tagged - "cultural Diffusin through Acculturation" e.g. by conquest domination and succession.

In the fifth part we should be fully awared of the inherent dangers attending to Alien Cultures on local traditions (e.g. Lost Treasures of the past). Im fact this has led to abomination, adulturation, pollution and diffusion of existing culture.

In the final analysis I beg to submit that 'no culture is superior to another therefore, a culture is good provided it does what other people accept willingly without force in compulsion in their own culture, To this end we should not regard any culture as inferior when compared with others'. Good culture can be blended along with old cultures/tradition so as to evolve into new cultures due to innovations .

THE EFFECT OF ALIEN CULTURES ON LOCAL TRADITIONS

INTRODUCTION:-

SOME DEFINITIONS OF CULTURE:

For the purpose of this paper, it will be better to examine some definitions of the concept culture. According to Tylor (in primitive culture):

'Culture refers to that part of the sum total of human action (and its products) which is socially rather than genetically transmitted'.

Tylor therefore stressed further that:

'Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society'. 1

To Margaret Peil: 'Culture is everything passed down by human except its biology: Language and technology, laws and customs, beliefs and moral standards'. 2

She maintained that the child is born in a society in which culture is transmitted during the process of growth as a result of interaction among people.

Dr. Tom Obinyan, a senior lecturer in sociology at the university of Lagos, sees 'culture as the manner in which man interacts with nature and transforms it to serve his survival needs'. 3.

Put differently, C.H. Anderson viewed 'culture' 'as a type of codebook for members of the society, since it consists of the sum of society's meanings, expectations and understanding. It serves as instrument or weapon for interpersonal relations of society or the basis of social interaction'. 4

In addition to this culture entails the do's and don't of the society.

To sum it up, in my own view 'culture' is the total way of people's mode of life incorporating their material products, habits, customs, rituals, religions, beliefs, values and thoughts. It also includes - language, education of young, art, crafts, technology, music, literature, theatre, drama, dress, dance, weapons, tools,

architecture and respect for rules and even authority. Culture can be grouped into two: Material and non-materials, while material culture consists of the products' of man's industry or arts and it includes objects which man has learned to make and use to satisfy certain needs in his society. The non-materials on the other hand include among others what we cannot see but have learned as part of the way we live and pass on from generation to generation.

* 'Recently definitions place emphasis on learning most especially through socialization, accumulated knowledge and artifacts or 'shared understandings' In its broadest sense 'culture' has refers to the whole range of human activities which are learned and not instinctive and which are transmitted from generation to generation through various learning processes. Often the physical products of human activity are included under the term 'material culture'. Thus understood cultural anthropology obviously covers an exceedingly broad field, including practically all the non-biological aspect of human life.' 5

"Other specialists say that culture is a set of rules which includes objects that are symbolic and evaluative". 6

The sociologists see culture as 'ideational' while the anthropologists often see their whole subject - matter as culture, with custom such as traditional and regular ways of doing things as their main focus of interest.

To the Anthropologists research finding on cultures for instance that of Malinowski and Benedict were cultural relativists. In their argnement they both contend that one could only understand a culture in its own terms, thus culture could be studied 'for its own sake'. Therefore they were able to maintain careful and sceptical attitudes towards drawing too many comparisons between one way of life and another.

In my own candid opinion I would rather support the group of Anthropologists who are ready to make comparisons by viewing the similarities between societies and to seek out cultural universals. This is not to say that one need to criticize not

blackmail the existing culture to the extent of putting an end to such. In fact it may be rather subjective than been objective when one tends to make any kind of moral judgement about any society.

A good instance one can cite was a healthy reaction against the naive moralizing of missionaries and the grumbling of colonial administrators faced with natives who refused to conform to their notions of normality. Reference can be made to Ginsberg views of cultural relativism as contained in his essay 'on the Diversity of morals' 7.

I THE CONCEPT OF CULTURE:- ALIEN CULTURES, LOCAL TRADITION, CULTURAL INTERACTION AND DIFFUSION

For the purpose of this paper I wish to examine some relevant concepts under the topic of our discussion viz:-

Alien cultures are of or from another country or race very distant, different, strange, far and foreign. These cultures are extinct or unknown because they have not been seen, known or heard of before.

An unwanted or unaccepted cultures may be introduced through a gradual step as a result of contact with other group close or far. Therefore people are integrated more fully into the society on the other as a result of migration or external movement, people influences or forces which makes them suitable material for cultural influence.

LOCAL TRADITION:-

The focus of this local tradition is based on interest, taste, fashion, behaviour, attitude in which a particular place or specific district based on origin, background which is handed down from generation to generation cented around the opinions, beliefs, norms, customs, and mores of the people.

Local tradition is a sub-set of culture in doing of or believing what one's family and ancestors have always done and believed; thing that one does or believes because it has always been done e.g. among the Yoruba in Nigeria it is a tradition to

name their child on the eighth day.

CULTURAL INTERACTION AND DIFFUSION:-

For the purpose of this paper it is quite impossible to examine in detail the concepts and factors of socio-cultural interaction such as:- Co-operation, competition, conflict, Accommodation, self - Reliance, interdependence, tolerance Assimilation, class Distruction, Ethnicity, Difference, conciliation, integration, charge etc.

In fact we have a term like cultural integration since people who are united into a whole can re-create their cultures and integrate them.

Before, there can be social and cultural integration, 'interaction' should have taken place far ahead. This is because people are bound to make contact while searching for knowledge, experience, civilization and innovation. The process of interaction is essential since human beings are not self-sufficient in getting their needs. Probably this is the more reason why the Africans has no common culture due to 'diversity' in their origin and territorial boundary.

As a result of 'interaction' certain aspects of foreign cultures such as language, education and dress were brought to some nations in Africa during the period of colonization. It could be observed as an uncontestable fact that such aspect of foreign cultures have become mixed up with various local cultures. Through cultural interaction led to cultural integration which I think is a common phenomenon to some extent in every society. Since societies change, the cultures brought into the societies create avenue for changes in an ever-changing world. When an established ways of life are difficult to 'blend' or merge with foreign ones this is bound to result to 'cultural Diffusion' making a total integration of cultures impossible. 'Diffusion' itself means the way elements of one culture spread to another one e.g. innovations in science and technology, agriculture, medicine and art have been able to

undergo a process of diffusion. Three nature of diffusion has been identified by Everett Rogers viz:- (1) The invention (2) Communication (movement and interaction) (3) From part of the social system (at least for a period of time).

Everett Rogers enuciated three stages of innovation:

- (1) Knowledge of the innovation.
- (2) A period of Trial (3) A period of Acceptance
- (4) Final and full adoption.

To make the stages complete E. Rogers forget to mention - 'Rejection' and 'Selectivity'.

PART II SOME FEATURES OF THE CULTURAL PATTERN:-

Through there may be variability existing between cultures, there was however certain features that are universal to all cultures:-

In all cultures:-

- (i) Cultural behaviours are acquired.
- (ii) Cultural patterns are taught by people and transmitted. From one generation to another.
- (iii) Cultures have materials and non-material aspects.
- (iv) Cultures are uniformly shared by the members of the society.
- (v) Cultural behaviours become a way of life.
- (vi) Cultures are dynamic characteristic of cultures is the existence of culture complexes. An individual that uses the moral attitudes, values and behaviour patterns to advance self-interest and employ same as a basis for perceiving and responding to others patterns of behaviour is acting as culture manipulator. When individuals challenge the status-quo, bring about innovations, accept to try new ways of doing things, they are acting as vechicles of cultural change or creator of culture. It is obvious that the relation between an individual and his culture is an active 'give and take' relation. For instance a number of culture traits are involved during 'OGUN' (Iron god) and 'SANGO' (Thunder god)

Deities in Yorubaland of Nigeria.

Culture consists of dynamic patterns of acquired behaviour and the products of this behaviour culture determines what roles are expected to various positions in the society. The material traits consists of created objects for use within the culture and they include such things as building structure, types, farming implements, arts, musical, instruments, dresses, ornaments and so on. While the non-material culture consists of customs, passed down from generation to generation and this could be subdivided into EXPLICIT and IMPLICIT - culture traits. The Explicit culture consists of directly observable regularities in the 'verbal' and Non-verbal behaviours of the members of a society. e.g. Teacher-student, Doctor - Patient, father - son Husband-wife, relations.

The implicit culture mean the total set of cultural beliefs, values, norms and premises which underlie and determine the observed regularities in behaviour. This implicit culture is best understood in terms of cultural beliefs, cultural values, cultural norms and cultural premises. These entails-ideas, knowledge, lore, superstitions, myths and legends shared by most members of the society and by the typical occupants of various positions in the society.

AGLOMERATION OF CULTURAL CONCEPT:-

ENVIRONMENTAL INFLUENCE	CULTURE	EXTERNAL INFLUENCE
(i) PHYSICAL (ii) SOCIAL (iii) PSYCHOLOGICAL (PERCEPTION)		(i) CONTACT(CONQUEST) (ii) CONFLICT(DOMINATION) (iii) SUCCESSION(REPLACE- MENT)
MATERIAL		NON - MATERIAL
The Products of mans Industry or Art		Language
Bridges/culverts		Morals; Habits, customs.
Plates/Household utensils Pots & cooking materials		Law and Rules.
Farm tools Hoes, cutlasses		Religion
Furniture chairs, Table		Values/skills Norms & mores
Interior Decorations		Technical know - How
Leather work		Music Dance & songs
Wall decoration		Folklores & literature
Fashion (Task & Interest) combs, cloth, hats, caps, shoes, Hairstyles, sandals		Art
Ammunithons Bows, Guns, Arrows		Thinking manner & Greetings
Architecture		Inheritance
Communication media & Telephone, Transport		
Costumes Dressing & Textile Design.		

The agglomeration of cultural concept in fig. 1. showed that cultural objects are outward expression of man's thought processes and have accumulated and re-shaped overtime, they therefore have historical significance especially with reference to their functions. For example when clay soups pot and clay water-pot were first introduced, they would be recognised as a major break-through in technology then, but with time these objects are now functionally changing as better alternatives are being invented and introduced. cultural traits have historical, functional uses, but could survive with time and thus became a non-functional object even within the same culture.

PART III A SELECTIVE REVIEW OF CULTURAL PATTERN FOR DEVELOPMENT:

A selective review of cultural pattern for development in which spatial organisation of settlement and other structures can be interpreted as the expression of the values and beliefs of the people responsible for them.

For the purpose of this paper, Nigeria will be used as a case study. Nigeria is made up of about 100 million people organised into social groups with different cultures. Nigeria as one society came into being on January 1914 formally when the Northern and southern protectorates were united.

Three things are essential in the cultural pattern of Nigeria so as to allow cultural development. Before 1914, there were aspects of culture shared by most people who are now grouped into Nigeria. The second thing, we have internal movements of Nigerians from one place to another, such people learn the cultures of other Nigerians who act, as their hosts. Thirdly, most Nigerian languages originated from three main language families:

- (1) There is the 'Niger - congo' for example where Baruba, Chemba, Edo, Efik, Tiv, Yoruba, Kambari, Igbo, Ijo, Jakum, Idoma, originated.
- (2) We also have the 'Afro-Asiatic' from which such Nigerian languages as Angas, Bachama, Bura, Hausa, Higi, Fulani, and

shuwa originated.

- (3) Lastly, there is the 'Nilo-saharan' language group from which we have the Dendi and Kanuri.

In an attempt to bind Nigeria together, she traded with one another to foster unity and maintain socio-economic and political development. Ever before the colonial era there had been trade links between the Hausa/Fulani, Nupe and the empires of old Oyo, and Benin.

According to Professor Lekan Oyedele-Dean - Faculty of Education, University of Lagos, "Nigeria has over 314 ethnic languages and cultures" 9.

We need to appreciate the role of education both formal and informal in the propagation of cultural heritages. The informal education in form of oral tradition, folklores, norms, mores, conventions, values are used by their fore-fathers in laying a concrete foundation for the evolution of what we tagged "cultural heritage" 10. It is a plain truth that the behaviours, attitudes, ideas, mode of lives, of a group of people are a true reflection of their culture.

It is arguable to a certain extent that some cultural traits of the Nigerian is responsible partially if not as a whole for her backwardness. For instance the communal mode of life and extended family made most people dependent solely on members of community for most of their needs. On the other hand individualism and harshness of the environment in the developed nations. Could be accounted for their motivation to device mechanical gadgets to lessen their daily problems.

In African nation people tends to move from one place to another for various reasons:- Economic, social, political and educational. People seek for employment in their neighbouring countries, they carry out trade and other economic interests like farming. While other move or interact for family reasons like marriage and live with family members. The people of African

counties also move to undergo training, attend schools, colleges and other institutions of higher learning.

Despite the cultural differences in Nigeria for instance, it there are yoruba old and young, men and women - in places like port-Harcourt, calabar, sokoto, kano, Jos, Kaduna, sapele, Abuja, maiduguri, Benin etc. Hausa/Fulani could be found in Ibadan, Warri onitsha, Lagos, markudi, Benin, Ife Oyo, Ogbomoso, Ondo etc. Tiv in Zaria, Lagos, Ibadan, Bauchi, Ondo etc. Urhobo in Okitipupa, Ilorin, Yola, Lagos, Ife, Ibadan, Abuja and the Igbo in Akure, Abeokuta, Ilorin, Jos, Kaduna, Minna, Bauchi, Ibadan, Lagos, Kafancha, Kaura - Namoda etc.

People move from are cultural area to another as well as from rural to urban, from urban to urban and commercial areas and even vice-versa which can be agglomerated at the influx of flourishing trading activities and provision of other social infrastructures.

Nigerian Governments encourage internal movement of people. To aid this movement they construct roads, networks and other means of communications which can encourage easy contact. More importantly we can get yoruba man and women who can speak Hausa/Fulani and Igbo languages and even vice-versa.

For instance cultural development in Africa nations has been a field of knowledge with an extention in which a rich array of contributing approaches and insights can be developed. In fact this will provide an opportunity to study some of the issue raised by the 'Third world'.

If are want to study the African continent cultural heritage one will definately delved into these concepts: religion, music, musical instruments, architecture, and buildings, art, costumes, the family system etc.

Peopoe from other cultural backgrounds compete for status, territory and possessions through - conflicts/dispute, succession, total domination, this eventually leads to resentment on the part of the original inhabitants.

In Nigeria and other part of African countries we are expected

to examine some of the relevant aspects of the people's culture namely: architecture, greeting, assorted games, marriage ceremony Naming, Initiation, facial or tribal marks, body decoration, hairdressing or Hairdos/plaiting, cooperative societies, role of traditional rulers/chiefs, Installation/coronation of king/chiefs, burial ceremony, belief in life after-death, reincarnation, musical instruments (Drums, music, Dance), trade (Blacksmith, wearing, drumming, food preparation, carpentry, mat-weaving, carrying etc.), Agriculture and also traditional religion (the belief in existence of God and Dieties e.g. 'sango' (god of thunder), 'Olokun' (god of Ocean), 'Egungun'-(masquerade), 'Ibeji'-(Twin gods), 'ogun' -(god of Iron), 'Esu' - (messenger of Evil) etc. More importantly religions beliefs and practices have been developed in different places overtimes which possess supernatural or mythical power. For instance - To-tamism, fetishism, ancestor worship , witchcraft, mysticism and God-centred religions - Polyteism, henotheism, and monotheism.

Religions is deep-rooted in Nigeria culture. Religions is tailored along life's experience and what the people have been able to make of these experiences. The people belief in reincarnation or life after death, infact some Nigerian names suggest that there is no end to life and that there is existence after death. Religions as a sub-set of culture enable us to understand the world and the forces around us.

All the various ethnic groupings in Nigeria have resource persons, great thinkers and philosophers who help the people learn and understand the past to reconstruct the present and uphold the future. Children find it easy to learn the techniques of telling oral literature and stories which are passed from one generation to another. We use folktales to teach moral lessons about life experience.

Culture is vital in national development. Nigeria has unity in diversity yet has cultural identity cultural awareness and

oneness is maintained for national development under one government and one constitution. Internal movement tends to result into inter-marriages within people of different cultures and in that way encourages the growth of families which cut across different cultures. All the ethnic groups have certain social gatherings or festivals to mark the birth, initiation, or funeral oration of a member of the community. We also display our culture through national symbols, through common habits or important events with festivals, carnivals, special songs, dance, dress, proverbs and poems. These help preserve national and local traits.

The Nigerian past treasure and cultural heritage is equally preserved in our local and national museums, centres of art, galleries, studies of art, for instance, the Nok culture, Ife artefacts, Benin, Igbo-Ukwu, Esie, Owo, Tadda art works deserved a great commendation on the part of Nigerians progenitors who made them for national development which portrayed artistic genius power of creativity, imagination and originality.

IV A PLAUSIBLE EFFECT OF ALIEN CULTURES ON LOCAL TRADITIONS

This forth part showed a plausible effect of alien cultures on local traditions which can be seen to some extent as a blemish and unremovable scar on certain local culture. Most of which has been transported due to interaction as a pollutant reaction tagged cultural Diffusion brought by 'Acculturation' e.g. through conquest, domination and succession.

EVOLUTIONARY TRENDS OF CULTURAL HERITAGE

The dispersal of cultural heritage as a result of mass-movement due to interaction among the various group of people led to evolutionary trends in cultural heritage having a great and lasting effect on the existing culture.

Therefore, I wish to identify the following for consideration:-

- (i) PRIMITIVE CULTURE: This might have started in the paleolithic and Neolithic Age of the Earlyman. Instead of calling this a primitive culture I wish to refer to it as an 'Archaic

culture.

- (ii) CLASSICAL CULTURE: This is the best culture of the highest quality valued in great esteem, unquestionable aspect of culture having passed successfully the test of time. It is a form of indoctrination and has dogma embedded in tradition e.g. the Ancient Greek and Roman culture (most especially art and literature).
- (iii) TRADITIONAL CULTURE:- After the existence of 'Archaic culture', this was replaced with a somehow reformed old-fashioned culture tagged traditional culture.
- (iv) ORIENTAL CULTURE:- This culture is received as a result of civilization most especially from far-middle East e.g. the mediterranean, china, Israel, Saudi Arabia and Japan, People may tend to study languages and arts of those forementioned countries.
- (v) WESTERN CULTURE:- As a result of direct or indirect contact, this type of culture emanated from Europe, America, Rome and Italy. This type of culture ought to have been synthesized overtime before it can be transported to most parts of the world both developed, underdeveloped and developing ones.
- (vi) MODERN CULTURE:- As a results of civilization and interaction either through revolution or reformation and counter-reformation there can be change and innovation which led to evolution of modern culture.

THE EVOLUTIONARY TREND OF UNIVERSAL CULTURE

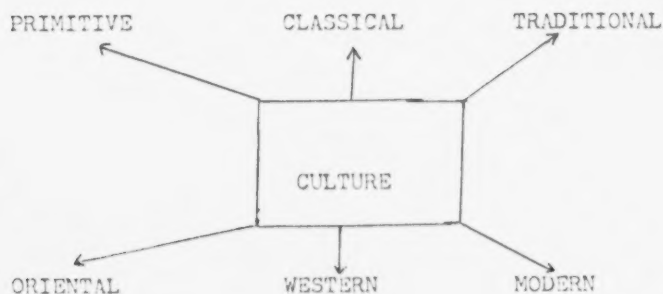


FIG II

"In primitive cultures, mensurating woman were regarded not only as dirty, but as evil and dangerous. The loss of blood to the primitive race was a loss of life. As mensural blood emerged from the same passage as did the baby, but seemed in some way to prevent pregnancy, it was felt to be a danger to growing things. A mensurating woman therefore could damage crops, cause animals to about turn wine into viengar and turn milk sour by her presence"11.

This beliefs are widely accepted up till today in Europe, among the Australian Aboriginal tribes, Africa, Hindus cultures etc. Even both the Jews and the muslims have elaborate rituals for purification following mensuration.

EFFECTS OF ALIEN CULTURES ON LOCAL TRADITIONS.

In the African cultural settings there are significant events which cannot be avoided viz:- birth, puberty, marriage and death all these demand cultural support.

Rituals, superstitions or taboos are mostly associated with naming and presentation of a baby after birth. Therefore, names given to the child showed to a great extent the influence of relationship and circumstances surrounding the child's birth. This is most peculiar to the yoruba race in Nigeria. Added to that the mother of a newly born child is expected according to what culture demands to avoid sexual relationships until the child is weaned. In most African societies puberty, marks the onset of adulthood therefore some initiation vituals will be performed. There is circumcision of male and female children in most African societies. To some people this act may be seen as primitive, naive, old fashioned, out-dated, fenounced, archaic, unprogressive, yet it should not be condemned in totality rather there can be a sort of reforms provided there is need.

When there is contact of certain group of people with other group, this will result into cultural change due to conquest, domination and succession (replacement) with an acceptance in part

or in whole the latter culture introduced. For instance through the experience of colonisation of Africa as well as industrialization and modernisation which has gradually led to political, technological and socio-economic development in most colonized territories. The most noticeable changes have been more rapid and vital in the area of material culture. For instance people in both rural and urban places wear imported dresses, latest products or materials. They also use imported cooking utensils, building materials, farming equipments etc.

EFFECT ON EDUCATIONAL INSTITUTIONS:

The introduction of the western form of education has led to the establishment of formal educational institutions, which replaced the informal system of education. Education is the process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitudes in its cultural setting and heritage in order to foster continuously the well-being of mankind and guarantee its survival against the unpredictable at times hostile and destructive elements and forces of man and nature. According to Walter Rodney he says:-

"Apart from inventiveness, we must also consider the borrowing of technology, when a society for whatever reason finds itself technologically trailing behind others, it catches up not so much by independent inventions but by borrowing". 12.

Western education brought technology which in turn influences the local culture and vice-versa. Since technology is a sub-set of culture and it seems it is difficult to be borrowed. This was so because major scientific discoveries have been discovered separately in different places by different people. Through diffusion process a new discovery spread. It is only the Japanese a non-European society that has been able to borrow technology effectively. But we should not forget that the Japanese were neither enslaved nor colonized by Europe. It was only the use of foreign trade relations which placed the Japanese at an advantaged place. Japanese

Technical product is the best in the world market as of today.

In southern part of Nigeria for instance western education was embraced even before real colonization period. Whereas the Northern part of Nigeria refused to accomodate western education instead they embraced at an early period before colonial occupation the Islamic education (based on oriental culture). As a result of this many koranic schools existed in Northern Nigeria. Until in the latter part of colonial rule when a pocket size of western educational impact (western culture) could be felt.

EFFECT ON RELIGION INSTITUTIONS:-

In order to understand religion one is expected to study societies, groups, people and government. Religion as a sub-set of culture involve values, beliefs, norms, mores and sanctions.

These are essential varieties of religion namely:-

- (i) 'Totemism':- as assumed religions belief associated with ancestors or supernaturally related to an ancestor as real or imaginary e.g. among the Yorubas of Nigeria we have 'Babatunde' as a name of child born after the death of one's father.
- (ii) 'Fetishism':- This is associated with supernatural or mystical powers for good or evil, personal religions belief with the use of inanimate objects.
- (iii) 'Ancestor worship':- In certain societies of the world it is believed that the dead or the ancestors can readily help their family he left behind in time of difficulties. This is common until today among the chinese, Japanese, Africans, Indian etc.
- (iv) 'Witchcraft and wizardry':- It is a religions practice through not a religion on its own, yet it has gained a universal publicity and acceptance. The people believed that when there are misfortunes, such as unnatural deaths, bad lucks, ill-health, barrenness etc. they tend to attribute the cause to supernatural powers of witches or wizardry.

(v) 'God centred religions:- 13.

This showed the nature of God's existence and relationship of people to God. We can observe three type of religions beliefs namely:

- 'Polytheism' - as the belief in many gods and goddesses. This is peculiar to an Ancient Greeks, Roman empires and Africa beliefs.
- 'Henotheism' - is associated with a clan, tribe, group or society having its own god or goddess.
- 'Monotheism' - can be seen as belief in the existance of only one god e.g. christianity and Islam which were brought to Africa by foreigners are monotheistic in nature.

The most noticeable after math of the introduction of christi-
anity and Islam to African religions are fast loosing their worth due to the influence of education which accompanied the religions. The educated elites in African societies see traditional religions as 'naive' and 'uncivilized', hence these religions are disappea-
ring gradually if not in totality.

There are certain indoctrination, dogmas which the newly introduced religion, brought into African cultures and local traditions for instance the people have to copy mode of dressing, way of greetings, prayers, meditations etc. Those that cannot be accepted in totality were blended with the existing cultures e.g. African drums, dance and songs were incorporated in the new religions faith.

"The Buddhists were pre-eminent in feudal vietnam, Burma, Japan and the lesser extent in china. In India a limited Buddhist influence was overwhelmed by that of the Hindus and muslims, and of course in fendal Europe it was the catholic church which played the role paralleled by the ortho-
dox church in Ethiopia". 14.

Another place where christianity has influenced Nubia also a region in Africa. Nubia was ruled by the kush or Meroe. Their large red-brick churches and monastries were decorated with murals

and frescoes of high quality.

"It is clear the kush was a centre from which many positive cultural elements diffused to the rest of Africa. Brass work of striking similarity to that of meroe was reproduced in west. Africans cast their brass is generally held to have originated in Egypt and to have been passed on via kush". 15

Added to that kush was popular for iron mining and smelting in Africa and this aspect of technology was passed from kush to the whole of African continent.

Initially christianity and Islam were alien to African cultural setting. Due to evolutionary trends of culture there ~~had~~ been religions assimilation which mingled African cultural element with new religio - socio order.

EFFECT ON HEALTH INSTITUTIONS:-

Health as a state of physical and mental well-being, health is wealth thus runs a wise saying. In traditional times most African societies have herbal homes under the charge of traditional doctors or witch doctors as the case may be applicable who deal with health. People in traditional societies sometimes may hold the belief that witches cause ill-health and instead of going to modern Hospital or Health clinic centre, to be treated with modern medicine, instead they engage in religious practices which are purely traditional such as sacrifices, burnt offerings, pouring of libation, appease to ancestral spirits, propitiation etc.

There are certain diseases or sickness Africans believed cannot be cured with modern medicines e.g. mental illness, barrenness, impotence, cancer, brain-tumour, hallucination, snake bites, night mareism, sickle - cell anemia, etc. The African people believed that most incurable diseases are caused by witchcraft, wizardry or black juju which are either inflicted through psychic attacks and this is quite invisible to ordinary being and incomprehensible. Hence the remedy for such type of psychic attack is the use of African supernatural power which can counter the effect of black power inflicted.

Most of these preventive and curative measures prescribed by African traditional healers or medicine men are sometimes effective in certain cases. More so, when a person has a psychic attack which cannot be removed by surgical operation in hospitals, we have seen such cases been treated through magical power, super-natural and psychic - therapy. In most African societies the governments have been able to recognize the role been played by the traditional healers and local health practitioners hence their Association has been registered by government for official recognition in certain parts of the world. But on the other hand we cannot dispute the great influence and impact of modern medicine on people throughout the whole world in the area of surgical, clinical, therapy, midwifery, gynaecology, obstetrician etc. which had saved millions of lives and thus preventing to a large extent the untimely deaths most especially the prevention of infant mortality rate. There is no more 'Abiku' belief among the Yoruba of Nigeria meaning a child born to die, or 'Emere' of 'Ogbanje' among the Igbo in Nigeria also. While many a savior has been able to save the lives of many twins in Iboland from molestation.

I wish to re-emphasize that technology is a sub-set of culture and it seems it is difficult to be borrowed. This was so because major scientific discoveries have been discovered separately in different places by different people through diffusion process a new discovery spread. It is only the Japanese a non-European society that has been able to borrow technology effectively. But we should not forget that the Japanese were neither enslaved nor colonized by Europe. It is only the use of foreign trade relations which placed the Japanese at an advantaged place. Japanese technical products is the best in the whole world!.

EFFECT ON LEGAL INSTITUTIONS:

This legal institution deals with laws, ruler and regulations made by a society or a group to guide the behaviour of its members. This has a great concern for what the society defines as right or

wrong(the do's or don'ts) and the idea of justice. A legal or judicial institutions in traditional African societies includes among others. 'Village Elders' councils, the palace courts, and customary courts, sanctions and conventions. In fact there are certain things people now called in the African legal traditional institution taboos or supersitions.

For instance among the people of old Ghana, Dahomey and Yoruba (in Nigeria) such judicial procedure taken place in the past whereby a special concoction or herbs are given to offenders. If such offenders drink the concoction and later vomit he or she is congratulated and declared innocent but if unable to vomit he or she is truly confirmed as been guilty of the offence without further trial in any court. This practice is no longer eminent among those African societies due to 'cultural diffusion!'. Though up to date in African societies traditional chiefs, rulers and paramount heads play a significant role in judicial matters, hence we have native or customary courts, Appeal and supreme courts. Due to the influence of foreign culture on most African traditions the modern courts have an independent judiciary presently thereby reducing the functions of native /customary courts in dealing with minor or petty cases. Put differently in some African countries with Islamic cultural influence their judicial body is based on 'sharia courts' with an 'Alkali' as the judge.

EFFECT ON POLITICAL INSTITUTIONS:

People are organised and controlled in order to achieve the common good of the society they belong to. People are bound to control others or get what they want, they struggle with one another hence this paved way for 'leadership role'. while those being controlled and directed fall in the category of 'followership'.

There are several political institutions for instance in the traditional society we have 'kingship' - as an institution such as - Oba, Obi, Emir, Obong, Ovie, Okpala, Wazobia, Waziri, Etsu etc. all in Nigeria. A resemblance of this traditional political institution can be compare with the feudal period in Europe, Asia and other parts

of the world. With the introduction of western education most of the accumulated knowledge become quizzedly outdated therefore African political institution have to be relegated at the expense of western political system. We also have institution of 'chieftaincy' and 'kingship' institution in African societies. In most modern day African societies we now have the following: Presidency, Parliament, the state governorship, and even the nation itself.

Traditional African political societies have been reinforced with one form of Age grades, secret societies in the effective political stability. Probably this was the more reason why it could be accepted that 'African her own democracy'. To buttress this there are council of chiefs, council of Elders, Advisory council. For instance in Yourbaland of Nigeria we have council of chiefs (Kings-maker) headed by Bashorun with the composition of six members, the council of Elders composed of seventy-members who are expected to be seventy and above years of age, they have wealth of experience and normally headed by the 'Oluwo'. This council of Elders is more or less tagged 'Ogboni cult' (secret society) and finally the council of war chiefs headed by the chief commander of the Armed forces 'Are - Ona - kaka-nfo' with certain numbers of regiment of 'Eso' under each member chiefs'-council and council of Elders. In the modern day Nigeria and with trends of event there has been innovations.

"It is logical to start with Egypt as the older culture in Africa which rose to eminence. The glories of Egypt under the pharaohs are well known and do not need recounting. At one time, it used to be said or assumed that ancient Egypt was not 'African' - a curious view which is no longer seriously propounded". 16.

It is necessary to examine the effect of Arab and turkish rule from 7th century onwards. We can see clearly that the rulers were foreigners hence the internal development of Egypt were tied up abruptly by Arabia and Turkey. Gradually fendalism was introduce to Egypt via military tactics,; since the Arabs, Turks and circassian who are invaders were using militaricy. This made government to be

in the hands of a few military oligarchy who delegated power to the bureaucrats thus creating a similar chinese and Indo-chinese government. The 'land tenure system' was put aside making it state property to be rented out, the peasants were thoroughly exploited. Development and technology therefore took a new dimension. Old industries were improved and replaced with new ones, such as sugar-refining, paper making, porcelain, the distillation of gasoline, textiles, metal and leather. The Egyptians were flexible to receive new techniques in return for what they were able to teach Europe and other parts of the world.

The feudal culture has remained permanent in Egypt and this made it easy for the fatimids found the city of cairo which is one of the famous and most cultured in the world with the seat of the legendary 'Arabian knights' and one of the oldest world university of Aghar.

"The Ethiopian, Tigrean and Amharic ruling class was a proud one, tracing its descent to solomon. As a state which incorporated several other smaller states and kingdoms, it was an empire in the same sense a feudal Austria or Prussia. The Emperor of Ethiopia was addressed as 'conquering lion of the Tribe of Judah, Elect of God, Emperor of Ethiopia, king of kings'. 17

The people of Ethiopia is greatly influenced as a result of christianity accompanied with a literate culture called Amharic culture. Ethiopia is persently replaced with a military state since 1974 when the institution of monarehy was murdered.

"Unlike the Aryans in India, the Bachwezi did not even impose their own language, but adopted the Bantu speech of the local inhabitants. That reflects the dominance of local rather than foreign elements in the synthesis ". 18

In East Africa it is necessary to seek elements of synthesis between the new and the effect was the path of development in the inter - lacustrine zone in the 14th and 15th centuries. The cultural product was African and the part of the development pattern through localised evolution with the interplay of social formation within

African continent. Due to foreign culture there has been a lot of changes in our greetings and respect for authority.

EFFECT OF ECONOMIC INSTITUTION

This deals with man at work in society; They are mainly concerned with production, distribution and the consumption of goods produced. Agriculture is one of African traditional economic institution which in return led to the establishment of; Agricultural banks, cooperative Thrift and credit societies, rural training Centres, trading and commerce, local industries etc.

The maasai are pastoralists and the kwavi are purely agriculturalists, The relationship between the maasai and kwavi of East Africa was that their culture and language and practice the same customs but the sirikwa came after them. The sirikwa and kalejin were able to form kalejin culture.

The portuguese rule in East Africa has both negative and positive effect. The portuguese collected heavy toll, disrupted the trade of trade of the coast, exaction of heavy taxes, destroy : agricultural produce, the officials were inefficient and bad rule. Parts of their positive effects are; Fort Jesus became important port, a number of words were added to the swahili language, foreign links were forged with india which encouraged traders and craftsmen and the introduction of new crops (chiefly from the Americans) namely maize, groundnuts, cassava, sweet potatoes, pineapples, paw-paws and guavas most of which have turned to be staple diet in Africa.

In the Eastern part of Africa like other African countries conchies shell, manilla shell and goods exchange were used initially as their currency. In Tanzania for instance (once under British control) make use of new currency called Rupee (used in India). As a result of influence on African Economic culture, monetary policy change overtime. For instance East Africa are now using shilling e.g. kenya, Tanzania, etc. Whereas in the West African counties, Nigeria for instance change from pound sterling to Naira and Kobo in 1972, Ghana to cedis and Pesewas, sierra-leone = leone etc.

PART V : CONCLUSION: PROBLEMS OF ALIEN CULTURES ON
LOCAL TRADITIONS

There are so many problems attending to alien cultures on most of the local traditions which eventually can subject the existing cultures to pollution, confusion, conflict, dominance. This will in turn make those with a group of culture see a new or foreign culture as 'abomination' and 'adulteration' of their existing culture. As a result of civilization we are bound to have a neo-culture via evolutionary trend of cultural heritage. In scrutinizing this we need to examine the clear call for civilization by underdeveloped and developing nation and culture effect on civilization seem to be closely linked and are often confused, though essentially different they are, the most civilised societies are not necessarily the ones with the most complex cultures. Civilization is the technical ability or expertise to master the environment and social mobility to organise and control behaviour. It enables two different societies to reach similar conclusions, without reference to each other; whereas the cultures of the two societies may be quite different.

In most cases culture is confused with civilization. Some sociologists have subjected civilization to External Achievements of man, while culture is reserved for their internal Achievement. To a long extent I see this statement as insufficient for the civilization and culture.

The material traits of a culture are the products of its civilization. At a given point in time one can describe the level of civilization of a people or society and this readily yields to better alternatives of doing the same thing whereas culture is what we think of our civilization that exist or never existed.

Through the adoption of alien cultures, western education was gradually introduced. Hence this type of education served as transmission and renewal of culture with western education there are innovators, those that must initiate the social change that is

required for the survival of the society in the face of sporadic technological advancement in the world over. Changes that result from the contributions of the innovators have political, economic, technical or even artistic implications. There is hardly any segment of the society that is not influenced by education either directly or otherwise.

Another significant area of alien culture that needs our attention is the possibility of the effects of the present educational innovations and plans on the coming generation and whereas such present plans and innovations might have been based on wrong and misguided assumptions as human society is so dynamic that one cannot specifically make neat or clear-cut assumptions that guide our begetting and development plans.

Since alien culture has compered the political sence in African society, there has been an unstable autonomons political entity. In fact there has never been a general concensus of opinion regarding the principles underlying the political system. Added to that there has never been a standard ways of producing leaders from among the electorates. Foreign cultures has put African people in a total darkness of polities most of the systems used are copied and wrongly adopted. In other to instill feelings of loyalty and patriotism in the minds of the younger generation and provide for the means of selecting and training future leaders has been thrown into confusion.

In most African countries today, it appears children are being brought up, to measure success in terms of the ability to make money and as such incentives supplied by vocational training, technical expertise and specialised knowledge are more realistic than those offered by western education or mere academic studies or cultural studies.

Put differently, the nature of adopted and adapted alien culture has to a long way served as a unique responsibility of

producing sufficient manpower in quantity rather than in quality as expected in order to sustain the present level of economic development but capable of initiating changes that would launch the society into greater political, social, technological, industrial and economic heights.

The two universal religions tenets Islam and christianity have turned the world into upheavals due to their struggle for existence, eminence and supremacy. There has been world - wide religious fanaticism, bigotry, idiosyncrasy, nihilism, nepotism, and segregation etc.

There has been a sort of malady in the use of African dresses with that of European. For instance among the people of Nigeria a gentleman may appear in simple 'Buba', modern pair of trousers and an imported cap with imported shoes. Put differently, the use of shirts trousers, coats and neck-tie is a great phenomenon contrary to African traditions and cultures. In fact the Africans are now in a total confusion of 'cultural conflicts'.

The only acceptable and universal ones will be widely used as part of existing cultures not minding whether it is borrowed, transported, acculturated, modified in part or whole. It was the influence of western ideas mixed with oriental notion in some places which made the people to demand for rapid development, social change and great involvement in the use of 'Borrowed culture'.

I believe perfectly well that the problem of most local cultures to survive depend solely on the trends of development, future improvement, modernization and individualism. I wish to appeal to individual and government to admire and appreciate their cultural, aesthetic and heritage for a worth while future. No culture is superior to other culture. There is no danger whatsoever from clever copying some items of culture from other societies most especially neighbouring societies. For instance these aspects of culture may be copied viz; new forms of dress, writing, speaking, eating habits, technology music, dance, religion etc. This is to say that culture is not static

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but it always grows and changes due to interaction.

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